

RELIGIOUS TOLERANCE OF ANGAN SARI RESIDENTS IN KUTUH VILLAGE, KINTAMANI-BANGLI

Rusmayani¹, Kusjuniati² Novena Ade, F.S³

(STAI Denpasar Bali^{1,2,3} rusmayani88@yahoo.co.id¹, kusjuniati60@gmail.com², noveade@gmail.com³)

Abstract:

The purpose of this study is to reveal the religious tolerance that occurs between Hindus and Muslims in Banjar Angansari, Kutuh-Bangli and the challenges encountered in maintaining this tolerance. This type of research is descriptive qualitative, data obtained through interviews with community leaders of Hindus and Muslims in Kutuh. The results of the study show that: 1) the origin of Muslims in Kutuh Village due to muallaf who convert of Hindus to Islam in 1980, relationship base on filiation is the main factor in the growth of tolerance, and this is reflected in their daily lives. This tolerance has been maintained until now, 2) the challenge of religious tolerance through strengthening faith and religious practices that have been carried out by Muslim residents of Banjar Angansari Kutuh Village so that harmonious relations are established

Kata-Kata Kunci:

Tolerance, Religious, Muslim Society

Abstrak:

Tujuan penelitian ini adalah untuk mengungkap toleransi beragama yang terjadi antara umat Hindu dan Islam di Banjar Angansari, Kutuh-Bangli serta tantangan yang ditemui dalam menjaga toleransi tersebut. Jenis penelitian ini adalah kualitatif deskriptif, data di dapatkan melalui wawancara dengan tokoh masyarakat umat Hindu dan Muslim di Kutuh. Hasil penelitian menunjukkan bahwa: 1) Asal mula muslim di Desa Kutuh karena muallafnya warga Hindu pada tahun 1980, hubungan darah ini menjadi faktor utama tumbuhnya toleransi, dan ini tercermin dalam kehidupan mereka sehari-hari. Toleransi ini terjaga sampai saat ini, 2) Tantangan toleransi beragama melalui penguatan keimanan dan praktek keagamaan yang telah dilakukan warga muslim Banjar Angansari Desa Kutuh sehingga terjalin hubungan harmonis.

Kata Kunci:

Kata-Kata Kunci:

Toleransi Beragama, Muslim Kutuh Bangli

1. Introduction

Kintamani Bangli has a village called Kutuh. It is in Kutuh Village that minority Muslim residents live in Banjar Angansari, based on Mustaqin's interview (August, 2018). Mustaqin explained that in 2012 the Muslim population of Kutuh Village was 27 families (Head of Families), but in 2018 the Muslim

population was 25 families with a population of 75 people. The decrease in two family heads was due to death and leaving Kutuh Village. Most of the Muslim population in Angansari work as farm laborers, farmers and ranchers. As a Muslim resident in a remote area, initially the residents of Kutuh Village were Hindu, but in 1981, a resident of the Angansari Banjar of

Kutuh Village converted to faith, namely Islam. He is a father of Abdul Ibrahim, named I Rasun, he suffered an injury to his leg. While sifting grass for fodder, I Rasun's leg was pierced by a bamboo splinter, stuck a wedge of bamboo in her leg. The wound did not heal, he had been treated at the puskesmas, go to doctor, and met the paranormal. I Rasun's last attempt was to go to a shaman. Shamans recommend returning to the beliefs or religions according to their ancestors. The same does situation with I Rasun's family in Karangasem¹. After being traced by the family of I Rasun, who has family in Karangasem, it turns out that they have kinship with Lombok Island, the majority of whom are Muslim. Then I Rasun's family converted to Islam. They have did convert to Islam with Habib Adnan.

In 1981, seven families of I Rasun's family converted to Islam. The conversion of faith in seven families of Kutuh Village's beliefs caused a conflict. Other residents are suspicious of I Rasun's family, who have changed their religion, they attribute it to political problems. Residents felt that I Rasun's family was given some money to convert. I Rasun's family was ostracized, their house was surrounded and expelled by local residents. But the family of I Rasun and his wife, Ibu Sri, still had the courage to face this frightening situation. It didn't stop there, the facilities as residents were also revoked, they were not allowed to use the facilities in Kutuh Village, such as lighting, land for housing, and they were ostracized. In addition, I Rasun was arrested twice by village officials and the police. Because it was not proven that they were influenced by other parties to convert to Islam, they were released again. They also have to pay for their own land Rp. 9000 for a month for 1 family (Personal interview with Mr. Ibrahim, 25 August 2018).

In 1983 Rasun's family began to learn Alquran and sholat² of readings. Ustad was brought from Karangasem, namely Made

Miadi. Ustad came to Angansari on foot from Kintamani. At that time, Angansari Muslims sholat of Friday at Batu Gampir. They go to the mosque in Batu Gampir on foot, with a distance of 2 hours. In 1987 the mosque began to be built and the land acquisition for graves with an area of 1 acre each. The land built for the Angansari Muslim mosque and graveyard is customary land, a donation from Anang Ramli from Singaraja (personal interview with Mr. Mustaqin, 25 August 2018). The Angansari Mosque is named Jami Nurul Imam Mosque, with the chairman of the takmir, Mustaqin. Mustaqin is the grandson of I Rasun and the son of Ibrahim.

The Muslim population of Banjar Angansari, Kutuh Village is a minority, the majority of the population is Hindu, the Muslim community of Banjar Angansari is a small Muslim community located in remote areas of Kutuh Village. The majority of the people work as clove laborers and raise livestock, at first glance people will not think that there is a Muslim community. There are . Muslims and Hindus have lived side by side in harmony for many years in the village. The condition of the people in village attracted our attention to investigate further about the life of religious tolerance and the challenges in maintaining this tolerance to date. The urgency of raising this issue is to describe the harmonious religious life that occurs between Hindus and Muslim minorities in the Hindu-majority area of Kintamani, especially Kutuh village and the challenges encountered in maintaining tolerance as an example for other regions in maintaining religious harmony in diversity. Considering that the State of Indonesia is a pluralistic country, a country consisting of various religions, ethnicities, races, and cultures.

This research is a qualitative descriptive of study, descriptive research is research with problem solving procedures by describing the object of research at the present time, based on

¹ One of the districts in eastern Bali. Bali has nine districts, namely: Singaraja, Jembrana, Tabanan, Mengwi, Denpasar, Gianyar, Bangli, Klungkung, and Karangasem.

² Sholat is Arabic language It is mean activity in praying, the first with takbiratul ihram and the end with salaam

the reality in the facts (Siregar, 2012). Informants are determined in a purposive way, namely the determination of informants based on certain of characteristic (Sugiyono, 2016). The informants in this study were the Head of Kutuh Village, Takmir of Nurul Imam Kutuh Mosque, Community Leaders, Banjar Residents Angansari Kutuh and Chair of the Bali Province MUI.

2. The Result of Research and Discussion

2.1. Religious Tolerance of Residents of Banjar Angan Sari, Kutuh Village, Kintamani-Bangli

Banjar Angan Sari Kutuh Village has a geographical location in the form of a highland, surrounded by forests, and steep roads. This Banjar is inhabited by religious communities, namely Hinduism, Islam and Christianity. AnganSari Muslim residents in Kutuh Village, are one of the minority residents besides Christians from Kutuh Village residents who are predominantly Hindu. Even though this banjar consists of people of different faiths, there is very good religious tolerance, this is evident, among others, when the clock shows 18.00 in the afternoon when the Trisandya Puja sounds, followed by the sound of the Maghrib call to prayer, so far the people there are not disturbed by the call to worship of the two religions. , the relationship of tolerance between religious communities has been created, this can be seen from their daily lives. Based on interviews (with Mustaqim. 2018) religious tolerance can also be seen from the flexibility of the school towards Muslim students related to the religious attributes it wears, namely the permission for female students at SMPN 5, Blahbatuh Village, to wear the hijab, while this is still a matter of controversy in other areas.

This harmonious relationship between religions cannot be separated from the practice

of moderate Islam carried out by Muslims there, Muslims mingles with and socialize very well, when Hindus have *gae gede*³ such as *metatah*⁴ ceremonies, death, marriage and so on, Muslims come to meet and bring gifts, such as rice, sugar, coffee, noodles and others. Maintaining good relations with others, whether they have the same or different beliefs is a must because humans are social creatures, this is also in accordance with the word of Allah swt which reads

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Meaning: "Allah does not forbid you to do good and be fair to those who do not fight you in religious matters and do not expel you from your hometown. Verily, Allah loves those who act justly." (QS. Al-Mumtahanah: 8)

Tolerance is needed to maintain the harmony of social life, especially in areas with a pluralistic type of society. All religions forbid any attempt to hurt, vilify, especially hurting each other, including in Islam because Allah has created differences to know and complement each other. This is implied in the holy book of the Alquran which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning is : "Oh people! Indeed, We have created you from a male and a female, then We made you into nations and tribes so that you may know one another. Indeed, the most honorable of you in the sight of Allah is the one who is most pious. Verily, Allah is All-Knowing, All-Aware." (QS. Al Hujurat: 13)

In Arabic the word tolerance (quoting the *Al-Munawwir* dictionary is called the term

³ It is Balinese language. It is mean big working in culture Balinese

⁴ Tooth filling is an important Hindu Balinese rite of passage.

tasamuh which means an attitude of letting or being generous). According to the term *tasamuh*, it means mutual respect and appreciation between individuals with one another. Religious harmony and tolerance can be implemented by: 1) every religious believer recognizes the existence of other religions and respects all the human rights of his followers, and 2) in social life, each religious community emphasizes mutual understanding, respect, and respect for one another person. If we expect followers of other religions to respect our religious worship, then we should also show respect to them when they worship according to their beliefs (Wirawan, 2011).

Religious tolerance in Islam does not identify all religions as equal on the grounds that all religions teach goodness. This teaching is unacceptable. Because Islam explicitly implies that the only true religion in the presence of Allah is Islam. However, Islam still obliges its adherents to be respectful and fair to adherents of other religions and do good to anyone (Basyir, 2013). Islam has never forced adherents of other religions to embrace Islam, Allah wants goodness to those he wants. This is in accordance with the word of God which reads::

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ يُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning is: "There is no compulsion in (adhering to) religion (Islam), in fact it is clear (difference) between the right path and the wrong way. Whoever disbelieves in *Thaghut* and believes in Allah, then indeed, he has clung to a very strong rope that will not break. Allah is All-Hearing, All-Knowing. (QS: Al-Baqarah:256).

Tolerance breeds harmony. Religious harmony is the harmonization of relationships in social and community life that strengthen

each other in the form of: 1) Mutual respect for the freedom to worship according to their respective religious beliefs; 2) Mutual respect and cooperation among religious adherents, with various religious groups and between religious communities and the government which is equally responsible for building the nation and state; 3) Tolerance to each other by not forcing their beliefs on others and not considering one's own religion as the most correct. In line with research which states that Islam does not consider all religions to be the same but treats all religions equally, and this is in accordance with the concepts of *wasattiyah* Islam itself, namely the egalitarian concept or not discriminating against other religions, the moderation method that is meant is the concept of *tasamuh* (tolerance). In accordance with the characteristics of Islamic moderation above, it can be ensured that inter-religious communities in Indonesia already live side by side and tolerate each other, will maintain inter-religious stability and maintain inter-religious harmony (Rahayu & Lesmana, 2019).

The relationship of tolerance has been going along with the development of Islam in Kutuh village. The beginning of the development of Islam in this village began around 1982, one of the Hindu residents became ill from being stabbed by wood while looking for firewood in the forest. After the incident, the resident did various kinds of treatment, both medical and non-medical, but the pain did not go away. Until finally the sick resident came to one of the Balian⁵, the Balian said to return to the ancestral religion, namely Islam. Because he wanted to get well, then the father took to said *syahadat* of sentence as a Muslim, with God's permission, the pain that the father suffered gradually improved. After the residents embraced Islam, this was followed by their children and grandchildren. The Bangli Regent who was in office at the time was aware of the incident, who was worried that there would be turmoil because the residents had changed beliefs. The Bangli

⁵ The psychic who heal through magic

Regent and the Bangli Police Chief came to Banjar Angansari to ascertain what the residents wanted. Witnessed by the Regent, Kapolsek and residents around 7 KK Banjar Angansari (at that time) took of said *syahadat* of sentence accompanied by Habib Adnan as chairman of MUI in Bali Province at that time. So the beginning of the Muslims there was a convert to one of the Hindus, the Hindu family initially strongly rejected the conversion of their family religion but because of their strong belief, the family graciously accepted the family's decision to convert to Islam. No less important than the passage of tolerance between Muslims and Hindus in Kutuh village is relationship filiation, they still have kinship relations from their ancestors who converted to Islam so it cannot be denied that this is also one of the factors in the harmonious relationship between the two different residents. This is in line with research which states that one of the reasons why Hindus and Muslims can coexist is because of kinship through marriage between people of different religions. The impact of further closeness makes the number of adherents of each religion unconsciously on the one hand can decrease and on the other hand can increase (Saleh, 2013).

The character of Hindus in Bali is strengthened by the Hindu tradition which is open and not missionary and expansive. The cultural values referred to as local wisdom are: a) *Menyama Beraya* (all brothers), b) *Asah, asih, asuh* (all the same, loving and caring for each other), c) *Segalak sagilik salunglung sabayantaka* (always in togetherness both joy and sorrow), d) *Paras paros sarpanaya* (heavy and easy to carry), e) *Tat Twam Asi* (I am you, you are me), and f) *Jele melah gumi gelah* (good, bad, are ours) (Arsy, 2013). Local wisdom that supports harmony and peace in ethnological heterogeneity is the character of the Hindu tradition, which has an open nature of looking at all brothers (*menyama braya*) and

the like, and in broadcasting religion it is more internal to the people (internal).

The attitude of *menyama beraya* reflects the tolerance practiced by Hindus and Muslims in Banjar Angansari, Kutuh Village, such as during the celebration of Eid al-Adha, where in the Qurban committee, Hindus are included in the committee, and when the day of mourning participates in magebagan⁶, and when Hindus celebrate *tumpek wayang*⁷ with ceremonies and offerings, Muslims also celebrate in the form of salvation by chanting prayers. Attitudes like this indirectly glue the relationship between two different beliefs. Islam developed flexibly to adapt to the local cultural wisdom that had existed before. The tradition of *metetulangan*⁸, *ngejot*⁹ and others which is a form of religious tolerance in Bali can be seen in several places, namely in Serangan South Denpasar, Bugis Muslim residents who mostly make a living as fishermen have a close historical relationship with King Pemecutan IX, harmonious relations between residents of different beliefs continues to this day, one proof of the harmony of this relationship is when King Pemecutan IX at that time had the intention of marrying his son/daughter, Muslim residents of Serangan took part, Muslim residents of Serangan who were women as a beautiful fence, and Muslim residents of Serangan whose men helped accompany the groom. , some of Serangan residents donate the art of *Rodat*¹⁰, in addition, when there are big holidays or family events and social activities, both parties invite and attend each other. Help each other in economic, social and cultural issues (Rusmayani, R., & Gunawan, 2018)

This tradition that describes tolerance in Bali was also conveyed by the Chancellor of the Hindu Dharma Institute State in Denpasar who stated that religious moderation in Hinduism has many philosophies that are

⁶ Take care a body before it is sent to the grave

⁷ Hindu holyday which is held every 6 months

⁸ To help some people in each activity together

⁹ For giving some people, as form thanksgiving in holyday of Hindu

¹⁰ Traditional dance that breathes Islam, because in this dance there are verse of praise to Allah and Rasul

implemented by the community to maintain peace and harmony, such as the concept of *Menyama Beraya*. *Menyama* means brothers, brotherhood with the whole community, regardless of ethnicity and religion. "*Menyama Beraya* in the Vedas is considered the norm. In Bali this concept is widely implemented and used to maintain religious harmony so that the religions in Bali can be united, and there are no barriers at all from the social side, then *Tat Twam Asi* means you are me, I am you. So they can't hurt each other. In Bali, buildings, shrines and public places symbolize religious moderation. For example, there is a building in which there are all places of worship, in one area. There are temples, mosques, churches, temples, temples, and others. There is also a tradition that is still strong, namely the relationship with the *puri* family with Muslim families.

When there is a Hindu religious ceremony in *Puri*, Muslim families come to help. They work based on sincerity because of a good relationship, mutual cooperation prepares the ceremony to be carried out, after the ceremony is finished Muslim families and Hindu families eat at the same table, but with different dishes because they respect some forbidden food taboos by Muslims. A similar form of tolerance occurs between Muslims and Hindus in Loloan, Jembrana Regency. This good relationship is established because the daily life that occurs in the community is well maintained. Muslims and Hindus get along well, they attend each other's invitations from different religious groups. When Hindus carry out events and invite Muslims, the food served does not need to be worried about its halalness because the host has prepared food that is processed by Muslims themselves (Karim, 2016).

They also give each other food during holidays, either Hindu and Islamic holidays or what is termed *ngejot*. When there is *Nyepi*, along with other holidays such as Friday, Muslims pray at the nearest mosque, do not call the call to prayer, and depart by foot. If it

coincides with Christian holidays, Christians look for the nearest church, and before 6 am they have finished all services (Ministry of Religion of the Republic of Indonesia, 2020)

2.2. *The Challenge of Religious Tolerance in Kutuh Village*

Muslim residents in Kutuh with a total of 25 families in 2020. Where previously it was 27 families. One family head died and his wife and children moved to Karangasem. Meanwhile, one other family head moved to the island of Java, because he got a new job (Mustakim interview, 27 May 2020). With a relatively low number in the midst of non-Muslim citizens, this is not an easy problem. Considering the number of Muslim citizens of 0.1% of the total population in Kutuh Village, it shows a struggle that requires patience and mutual respect. Tolerance in Kutuh Village is very good, indicated by a harmonious life and there has been no conflict since 1987. Their struggle to be accepted by local residents has paid off with the current conditions, they can live side by side, cooperate and help each other.

When you look back, 7 families of Kutuh Village residents converted to Islam, they were constantly terrorized by non-Muslims. This condition did not reduce the spirit of Ibrahim and his family to continue to embrace Islam. Their struggle to remain accepted and can live in the village of birth, they accept all the tests they face with sincerity. The toughest test is that they have to leave their homeland and be ostracized. Muslim residents of Kutuh Village with strong abilities and beliefs that by practicing Islam they can live more peacefully. Humans have the ability from within themselves to know the good and the bad, so they are able to provide maturity in the process of adapting to the environment. Maturity in acting and thinking can help a better person as a process of social interaction (Hafidzi, 2019)

Freedom in choosing a religion is the right of every individual to adhere to his belief in accordance with human beliefs and faith.

Likewise, Rosyidi stated that humans have freedom of belief, human norms, and modern thinking (Rosyidi, 2019). As a reasonable human being, of course, you can think logically about your choice of belief to live a peaceful life. Thinking in the acquisition of Islam to become better is not difficult, because it is a guidance from Allah. These Muslims have a strong view and belief in Islam as an eternal belief and carry values and norms in social life with moderate Islamic thought. Of course, all of this requires counselling guidance and built guidance from various parties who are competent in the field of Islam, so that the Muslim community in Kutuh Village can practice their religion *kaffah*.

The Muslim residents of Kutuh Village have lived a new life with Islamic beliefs, having challenges in the process of daily life. It is not easy to deal with social changes in interactions in communities that have been around for a long time and have an inherent culture since before they were converted to Islam. As Toynbee said, that challenge is a reciprocal response to cause and effect. Events or occurrence during the practice of Islamic beliefs are not the same in the challenges and responses that occur, depending on the cultural context and the village community. Various responses arise depending on the challenges faced, depending on the individual in accepting the case and unpredictable reactions that will occur. Interpersonal relationships will cause different responses to the challenges received. The difference in events affects the response that appears. This response can lead to conflict or harmony depending on the individual in the community (Hafidzi, 2019). The condition of the Muslim community in Kutuh Village who comes from Hinduism still does not have a strong Islamic religious foundation based on the Alquran and hadith. So they still do not know Islam well. During the development process with Islamic beliefs they received guidance and guidance from the Bali Province MUI. The challenge in converting Islam is not easy, because they are not accepted by non-Muslims in Kutuh Village. They were expelled

and ostracized. They have to pay rent for land to live in, before they did not pay rent. They had no electricity and were cut off. Their house was stoned by people in Kutuh Village. The response of the Muslim community to the incident was that they did not fight back, they were just silent and patient. They get protection from the MUI Bali and Muslim community leaders who care about their condition. The patience of the Muslims paid off and they were well received by non-Muslims

The importance of having confidence in new changes in beliefs to be accepted by local residents. It is not easy to deal with these changes, the need for responses that fulfil the criteria that meet moral and creative values and leaders who are responsive and wise in social actions in creating the best solutions and acceptable to other citizens for mutual progress and harmony (Kumar, 2014). The parents of Ibrahim who converted to Islam had a strong belief to make a change of faith along with 7 other family members. His goal is to find comfort and peace in living a better life. Although the knowledge of Islam has not been fulfilled properly, the determination and belief in Islam is very strong. With persistence and help from various parties, they can fulfill their obligations in doing the 5 daily prayers with their limitations. The efforts of the Muslim residents of Kutuh Village to increase their faith are shown by looking for their relatives in Karangasem. The distance covered is 116 km on foot, taken for 24 hours. In 1987 there was no adequate transportation like today, it can be reached for 3 hours. The response of the Muslim community is shown by their persistent struggle and high spirits

In looking for lineage that they have relatives in Karangasem, because their ancestors came from Karangasem and spread from Lombok. Knowledge becomes an effort to respond to social interactions that occur. Based on a kinship network, efforts are made to help them improve their knowledge of the Islamic religion better. With the presence of an Islamic family from Karangasem, they feel

they have a family that supports the conversion of Islam. as long as they get challenges from non-Muslims they do not feel alone but get support from various parties. Knowledge in social interaction Based on the context of the Muslim community in Kutuh Village, based on similar thoughts, backgrounds, family, environment, and religion, it is possible to build interpersonal trust because it involves various parties (Ali, 2020), especially their living environment. This will result in sanctions for the kinship of Kutuh Village residents, because they are considered to deviate from culture and religious teachings. Involvement in facing challenges and responding, Muslim residents design and undergo a process of change by following the directions of Ibrahim's parents, because they are considered leaders and elders by the Muslim community in Kutuh Village. In addition, it also assigned several parties to assist in the process of kaffah Islamic cultivation from the MUI and since 1997 has had its own ustad from one of the pesantren in Banyuwangi, Abdurachman. He is the son-in-law of Ibrahim. So that until now he and his wife give regular recitations at the Nurul Imam Mosque. The recitation is held every afternoon, with a total of 15 school-age children. Meanwhile, after sunset, a recitation was held by Muslim residents of Kutuh Village. As a convert who does not fully understand Islam, it is important for fellow Muslims to help provide full motivation and support and it is the responsibility of fellow Muslims to provide guidance and guidance for Muslim residents in Kutuh Village. Human desires for both spiritual and physical needs are essential needs, and are immediately fulfilled in the fulfillment of development and improvement for mutual progress in order to achieve prosperity.

The need to fulfill human wants is a theory of needs and motivation from Marslow. According to Marslow (Maslow & Press, 2019), in humanistic psychology, humans want needs that are natural in accordance with growth and development. This desire is

motivated by ideas and thoughts that are influenced by both internally and externally. The desire is focused on several stages according to the development process in the life of social interaction. The Muslim residents of Kutuh Village are motivated to fulfill the level of faith and piety through several stages, namely:

1. The first stage begins with the family environment. The family of Ibrahim's parents wanted a conversion to Islam and was followed by his children and brothers and sisters of Ibrahim's parents. So acount of 7 families embraced Islam, but other families did not accept it and they were ostracized. In the process of religious conversion, they are accompanied by the MUI Bali Provincial.
2. The second stage, Ibrahim's parents look for Muslim relatives who can help provide religious reinforcement by looking for Muslim kinship lines.
3. The third stage is to defend the family from terror carried out by local residents who have not been able to accept religious conversion, because this is a social sanction..

These three stages resulted in the acceptance of Muslim residents of Kutuh Village, in the midst of non-Muslim communities, through mediation conducted by the MUI Bali Provincial.

As in the book "Pengantar Ilmu Sosial", that humans are active in meeting their needs, so they need creativity. Creativity in meeting needs is done without stopping in order to achieve common progress and can be passed on to the next generation. So that it can form a culture from several aspects during the life process in meeting these needs (Marzuki et al., 2021). Of course, the process of change in meeting the spiritual needs of Muslim residents

in Kutuh Village has been seen, as evidenced by the construction of the Nurul Iman Mosque, the result of self-help and financial assistance from various parties. The mosque has been established since 1992, with improvised conditions and land assistance from Kutuh village. These changes show the spirit of Muslim citizens to be more independent and build and develop spiritual aspects independently. Where previously, Friday prayers were held at the Great Mosque of Bangli, with a distance of 47 km. The journey to the mosque takes 1 hour 26 minutes. Likewise with the qurban feast, the Muslim residents of Kutuh Village have done it independently and received the assistance of sacrificial animals from the Polresta of Bangli and STAI Denpasar Bali. This proves that the Muslim community of Kutuh is well known to the wider community and together they want to advance the Muslim community of Kutuh Village both in terms of economy and culture.

In social life in the midst of a Hindu majority environment, it requires religious strengthening and has been carried out by Muslim residents of Kutuh Village. Experience in the process of change in strengthening religion for the better has been passed since 1983. These changes require ideas, thoughts, a strong spirit of desire, and commitment in dealing with social, cultural, and religious problems (Soedjiwo, Kusjuniati, & Maulana, 2019). Through strengthening faith and religious practices that have been carried out, the Muslim community in Kutuh Village can be harmonious and prosperous, and can interact socially with non-Muslim residents in their neighborhood.

3. Conclusion

The Muslim population of Banjar Angansari, Kutuh Village is a minority, the majority of the population is Hindu, the Muslim community of Banjar Angansari is a small Muslim community located in remote Kutuh Village. Muslims and Hindus lived side by side in harmony for many years in the

village. This harmony must be maintained, tolerance between the two religions goes well even though there are many challenges that must be faced by the Muslim minority of Banjar Angansari.

Even though this banjar consists of people of different faiths, there is very good religious tolerance, this is evident, among others, when the clock shows at 18.00 in the afternoon when the *Trisandya Puja* sounds, followed by the sound of the Maghrib call to prayer, so far the people there are not disturbed by the call to worship of the two religions. , the relationship of tolerance between religious communities has been created, this can be seen from their daily lives. Religious tolerance can also be seen from the flexibility of the school towards Muslim students related to the religious attributes it wears, namely the permission for female students at SMPN 5, Blahbatuh Village, to wear the hijab, while this is still controversial in other areas. This harmonious relationship between religions is inseparable from the practice of moderate Islam carried out by Muslims there, Muslims mingle and socialize very well, when Hindus are there such as metatah ceremonies, death, marriage and so on, Muslims come to help while bringing gifts such as rice. , sugar, coffee, noodles and others. Maintaining good relations with others, whether they have the same or different beliefs, is a must because humans are social creatures..

The condition of the Muslim community in Kutuh Village who comes from Hinduism still does not have a strong Islamic religious foundation based on the Koran and hadith. So they still do not know Islam well. During the process of traveling with Islamic beliefs they received guidance and guidance from the Bali Province MUI. The challenge in converting Islam is not easy, because they are not accepted by non-Muslims in Kutuh Village. They were expelled and ostracized. They have to pay rent for land to live in, before they did not pay rent. They had no electricity and were cut off. Their house was stoned. The response of the Muslim

community to the incident was that they did not fight back, they were just silent and patient. They get protection from the MUI and Muslim community leaders who care about their condition. The patience of the Muslims paid off and they were well received by non-Muslims. In social life in the midst of a Hindu majority environment, it requires religious strengthening and has been carried out by Muslim residents of Banjar Angansari Kutuh Village. Experience in the process of change in strengthening religion for the better has been passed since 1983. These changes require ideas, thoughts, a strong will, and commitment in dealing with social, cultural, and religious problems. Through strengthening faith and religious practices that have been carried out, it can shape the Muslim community of Banjar Angansari, Kutuh Village to become harmonious and prosperous, and can interact socially with non-Muslim residents in their neighborhood.

4. Reference

- Ali, M. (2020). Arnold Toynbee Ideas about Islamic Civilization and the Extent Influenced by the Vision of Ibn Khaldun: A Descriptive and Analytical Study. *Al-Milal: Journal of Religion and Thought*. <https://doi.org/10.46600/almilal.v2i2.154>
- Arsy, H. M. Y. (2013). *Masyarakat Membangun Harmoni Resolusi Konflik dan Bina Damai Etnorelijius di Indonesia*. Jakarta: Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat RI Kemenag. RI.
- Basyir, A. A. (2013). *Akidah Islam (Beragama Secara Dewasa) Edisi Revisi*. Yogyakarta: UII Press.
- Hafidzi, A. (2019). KONSEP TOLERANSI DAN KEMATANGAN AGAMA DALAM KONFLIK BERAGAMA DI MASYARAKAT INDONESIA. *Potret Pemikiran*. <https://doi.org/10.30984/pp.v23i2.1003>
- Karim, M. A. (2016). "Toleransi Umat Beragama di Desa Loloan, Jembrana, Bali." *Analisis*, XVI(1), 1–30.
- Kementerian Agama RI. (2020). Rektor UHN IGB Sugriwa Ungkap Praktek Moderasi Beragama Hindu Bali.
- Kumar, K. (2014). The return of civilization - And of Arnold Toynbee? *Comparative Studies in Society and History*. <https://doi.org/10.1017/S0010417514000413>
- Marzuki, I., Iqbal, M., Bahri, S., Purba, B., Saragih, H., Pinem, W., ... Mastutie, F. (2021). *Pengantar Ilmu Sosial*. Retrieved from <https://books.google.co.id/books?id=76saEAAAQBAJ>
- Maslow, A. H., & Press, G. (2019). *A Theory of Human Motivation*. Retrieved from <https://books.google.co.id/books?id=SV2HDwAAQBAJ>
- Rahayu, luh riniti, & Lesmana, putu surya wedra. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95–100.
- Rosyidi, M. F. A. A. M. (2019). Konsep Toleransi dalam Islam dan Implementasinya di Masyarakat Indonesia. *Madaniyah*, 9(2), 277–296. Retrieved from <https://nasional.tempo.co/read/898613/konflik-atasnama-agama-berpotensi-terjadi-di->
- Rusmayani, R., & Gunawan, A. H. (2018). HUBUNGAN MAYORITAS HINDU BALI TERHADAP MINORITAS MUSLIM (Studi Toleransi Puri Pemecutan Terhadap Komunitas Minoritas Muslim di Kampung Bugis Serangan, Denpasar-Bali). *Ngabari: Jurnal Studi Islam Dan Sosial*, 11(1), 16–36.
- Saleh, S. (2013). *I. Pendahuluan ndonesia*

adalah bangsa yang majemuk secara etnis, bahasa, dan agama, khusus menyangkut aspek agama, di Indonesia terdapat berbagai agama yang di akui keberadaannya secara sah oleh pemerintah dan dipeluk. 17, 167–175.

Siregar, S. (2012). Statistika deskriptif untuk penelitian: dilengkapi dengan perhitungan manual dan aplikasi SPSS versi 17 / Syofian Siregar. *1. STATISTIK DESKRITIF, Statistika Deskriptif Untuk Penelitian: Dilengkapi Dengan Perhitungan Manual Dan Aplikasi SPSS Versi 17 / Syofian Siregar.*

Soedjiwo, N. A. F., Kusjuniati, K., & Maulana, M. T. (2019).
PENDAMPINGAN PASCA
PENGGUSURAN KOMUNITAS
MUSLIM DI PENAMPUNGAN
PENGUNGSIAN WARGA KAMPUNG
BUGIS DI KELURAHAN SERANGAN
DENPASAR SELATAN. *Widya Balina*,
4(7), 1–15.

Sugiyono, P. D. metode penelitian kuantitatif, kualitatif, dan R&D. , Alfabeta, cv. (2016).

Wirawan, A. (2011). *Hidup Rukun Menurut Hindu (Kerukunan Masyarakat Plural)*. Surabaya: Paramitha.